



"BEHOLD I BRING YOU GLAD TIDINGS OF GREAT JOY."

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MISCELLANEOUS.

IMPORTANCE OF EARLY PIETY.

[Under this title we give the following extract from the last Annual Report of the Sunday School connected with the North Church in this city.]

The providence of God seems, at the present moment, to be uttering a peculiarly loud demand that we labor and pray for the conversion of children, in their earliest years. It is even now calling for men to fill the ranks of the church, whose piety has grown with their growth, and strengthened with their strength, and thus acquired a maturity, when the more active and public duties demanded by the exigencies of the age, are commenced. The church wants men who have grown in grace as long and as much when they enter on her work, as many of her most devoted and useful sons now have when they are called to close it;—whose entrance on the work shall have been preceded by 20 or 25 years of the copious and uninterrupted descent of the Holy Spirit, on their regenerated and willing hearts. When such men shall compose the church, we shall witness the rapid advance of our Messiah's cause; and the events of the past few years, and those now transacting, shall prove the opening and progressive acts of a grand drama, whose closing scene shall show a regenerated world. But if the standard of holiness and Christian action be not speedily raised, in some way, (and this to us seems the most probable, if not the only way,) it requires neither the spirit of foreboding, nor the spirit of prophecy, to foresee, that these scenes shall terminate in quite a different catastrophe. The mingled appeal, therefore, of present and future generations, comes to the heart of every parent and every Sabbath School teacher, urging them, with almost resistless energy, to labor and pray for the early conversion of children; and to devise all the means which piety and wisdom can suggest, to render them just such Christians in communion with the Saviour, in agonizing prayer, and in benevolent feeling, action and self-denial, as the exigencies of the church and the world loudly demand.

This thought introduces to our view the most interesting aspect of our school,—the Missionary Association. Another year has confirmed us in the opinion expressed of its utility, in our last report. Since it has been in operation, it has realized every hope, and disappointed

every fear, of its founders. As we have watched its progress, we have seemed to see, in its silent and unobtrusive influence and success, the germ of mighty energies, which shall hereafter be beneficially and powerfully felt in the church and the world; while, as we have heard from other lands the news of its present usefulness, we have been compelled to rejoice in the good which it is even now accomplishing.

In the past year, the contributions and appropriations have been as follows, viz:—\$52 50, transmitted through the American Board to the Rev. Mr. Goodell, at Constantinople: \$62 07 to Ceylon, for support of New Haven School, and also for support of Mary Austin; \$61 02 to the Rev. Mr. Stevens, China; and \$66 remain in the Treasury, ready to be devoted to the cause of Sabbath Schools in the West,—making a total of \$242 59.

This sum, although small compared with what we ought to have contributed, has yet been sufficient to be the means of great good. It may be but a drop in the stream of benevolence; but were every school in the land to do as much, in proportion to its ability, a sum would be obtained from this source alone more than sufficient to support the operations of the American Board, as they have been conducted in past years.

But, as we have already hinted, our chief object is something higher and nobler than merely to obtain money for the heathen. It is to awaken and cherish the spirit of prayer, benevolence, and warm-hearted piety—the piety of primitive Christianity,—active, abiding, self denying, Christ-like.

We are fully persuaded, that the influence of the Association is eminently calculated to secure this higher object. Any attempt to show this would be but the reiteration of facts and considerations similar to those presented in former reports. We shall, therefore, confine ourselves, at the present time, to a general glance at its history and success the past year, and some considerations suggested in passing.

In the early part of the year, the Association seemed manifestly to be gaining a deeper hold on the affections of the scholars. During that season of stupidity, when "teacher and pupil were alike slumbering over their highest interests in the common lethargy which hung over the church of God," this cause seemed to throw around the school its greatest charm. The teachers, while from month to month they complain of the general indifference of their scholars, speak of this as maintaining a strong and lasting hold on their feelings and affections. Who shall tell how deep in stupidity we might have been plunged—how far in departure from God we might have gone—had not this interposed an effectual barrier to our our downward, and wayward course!

As we pass into the season of special outpouring of the Holy Spirit which we have experienced, we find our hearts swelling with gratitude, in view of the spirit of genuine benevolence which we have seen manifested. Frequently has it been witnessed, that the youthful convert, whose bosom was throbbing with its first emotions

of gratitude to the Saviour, has turned his eye over the scenes of moral desolation which had often been pictured before him, and has breathed among his earliest petitions, after it was proclaimed in heaven, "behold, he prayeth," the agonizing prayer for the conversion of the heathen. We have found in this, as in every other respect, that it is of inestimable importance that the mind be familiarized with its duties and obligations, at the time when the heart becomes willing to perform them. When thus the heart of the convert, glowing with its earliest love, has before it its responsibilities in all their length, and breadth, and importance, he seizes upon them with avidity, and becomes at once the active, devoted, symmetrical Christian.

A teacher, in connection with the announcement that an unusual degree of interest in religion had been manifested by all the members of her class, and that four of these little girls had expressed a decided determination to serve the Lord, says—"the amount of their contributions to the funds of the Missionary Association, has been nearly double that of former years; and it is believed that most of the money given is the fruit of their industry and self-denial." This is not, by any means, a solitary instance of an immediate increase of contribution consequent upon a resolution to "serve the Lord." In many cases, when the situation of the scholars has been such as to render them unable thus to increase their gifts, we have derived a higher pleasure from witnessing the free bestowment of their more valuable sympathies and prayers. Our attention has already been called to the pleasing spectacle of a class, just learning from the Saviour the first rudiments of prayer, "encircling, together with its teacher, the mercy seat, and offering their simple, child-like petitions for the missionaries and distant heathen;" and, we doubt not, the light of the Judgment Day shall disclose many such scenes, while, by the side of these interesting pleaders, will be seen many rejoicing spirits, from heathen lands, fitted for the right hand of the Saviour, in answer to their prayers.

We forbear here to detail particular instances of self-denial, of youthful hearts already consecrated to the work of the missionary; of luxuries voluntarily renounced, ornaments given up, and labors performed by these children for the good of the perishing heathen.—Suffice it to say, that we have witnessed these things, persevered in and adhered to, with a tenacity which plainly shows them to have been the result not of youthful fancy and romantic feeling, but of principle—fixed, Christian principle.

This awakened feeling has gone with them to the bed of death: and, when the realities of eternity have been unfolding themselves to his view, the dying child has desired, as among his last requests to earthly friends, that all his little treasure may be devoted to the work of doing good among the heathen; and to his Heavenly Father, that the coming of his kingdom may be hastened.

Who shall estimate the vast amount of good which this spirit of benevolence, self-denial, and prayer, thus early awakened and cherished, shall accomplish, when the energies and extended influence of manhood shall succeed to the limited capacities and opportunities of childhood and youth.

MATERNAL LOVE.

I have seen a mother's love endure every test unharmed, and come forth from the refiner's furnace purged from that dross of selfishness which the heart is wont to find mingled with its purest gold. A widow expended on her only son all the fulness of her affection, and the little gains of her industry. She denied herself every superfluity, that he might receive the benefits of education and the indulgencies that boyhood covets. She sat silently by her small fire, and lighted her single candle, and regarded him with intense delight, as he amused

himself with books or sought out the lessons for the following day. The expenses of the school were discharged by the labor of her hands, and glad and proud was she to bestow on him privileges which her own youth had never been permitted to share. She believed him to be diligently acquiring the knowledge which she respected, but was unable to comprehend. His teachers and his idle companions knew otherwise. From his studies he acquired sufficient to astonish his simple and admiring parent with high sounding epithets and technical terms, and despised her for not understanding them. When she saw him discontented, at comparing his situation with that of others who were above him in rank, she denied herself almost bread that she might add a luxury for his table or a garment to his wardrobe.

She erred in judgment and he in conduct; but her changeless love surmounted all. Still there was little reciprocity, and every year diminished that little, in his cold and selfish heart. He returned no caress, and his manners assumed a cast of defiance. She strove not to perceive the alteration, or sadly solaced herself with the reflection that 'it was the nature of boys'.

He grew boisterous and disobedient. His returns to her humble cottage became irregular. She sat up late for him; and when she heard his approaching footsteps, forgot her weariness and kindly welcomed him. But he might have seen reproach written on the paleness of her loving brow, if he would have read it. During those long and lonely evenings, she sometimes wept as she remembered him in early years, when he was so gentle and, to her eye so beautiful. But 'this is the way of young men,' said her lame philosophy. So she armed herself to bear.

At length it was evident that darker vices were making him their victim. The habit of intemperance could no longer be concealed even from a love that blinded itself. The widowed mother remonstrated with unwonted energy. She was answered in the dialect of insolence and brutality.

He disappeared from her cottage; what she dreaded had come upon her. In his anger he had gone to sea. And now, every night, when the tempest howled and the wind was high, she lay sleepless, thinking of him. She saw him, in her imagination, climbing the slippery shrouds, or doing the bidding of rough, unfeeling men. Again she fancied that he was sick and suffering, with none to watch over him, or have patience with his waywardness; and her head, which silver hairs began to sprinkle, gushed forth, as if it were a fountain of waters.

But hope of his return began to cheer her. When the moon looked with its slender crescent in at her window, she said, 'My boy will remember me.'

Years fled. And there was no letter—no recognition. Sometimes she gathered tidings from a comrade, that he was on some far sea, or in some foreign land. But no message for his mother. When he touched at some port in his native country, it was not to seek her cottage, but to spend his wages in revelry, and re-embark on a new voyage.

Weary years, and no letter. Yet she had abridged her comforts that he might be taught to write, and she used to exhibit his penmanship with such pride. But she dismissed the reproachful thought. 'It was the way with sailors.'

Amid all those years of neglect and cruelty the mother's love lived on. When hope refused its nourishment, it asked food of memory. It was satisfied with the crumbs from a table which must never be spread again. Memory brought the broken bread which she had gathered into her basket, when the feast of innocence was over; and love received it as a mendicant, and fed upon it and gave thanks. She fed upon the cradle smile, upon the first caress of infancy, upon the loving years of childhood, when putting his cheek to hers he slumbered

the livelong night; or when teaching him to walk, he tottered with outstretched arms to her bosom, as a new-fledged bird to its nest.

But religion found this lonely widow, and communed with her at deep of midnight, while the storm was raging without. It told her of 'a name better than of sons or of daughters,' and she was comforted. It bade her resign herself to the will of her Father in heaven. And she found peace.

It was a cold evening in winter, and the snow lay deep upon the earth. The widow sat alone by her little fire-side. The marks of early age had settled upon her. There was meekness on her brow, and in her hand a book from whence that meekness came.

A knock shook her door, and ere she could open it, a man entered. He moved with pain, like one crippled, and his red and downcast visage was partially concealed by a torn hat. Among those who had been familiar with his youthful countenance, only one, save the Being who made him could have recognised him through his disguise and misery. The mother, looking deep into his eye, saw a faint tinge of that fair blue, which had charmed her when it unclosed from the cradle dream.—

'My son!—my son!—'

Had the prodigal returned, by a late repentance to atone for years of ingratitude and sin? I will not speak of the revels that shook the peaceful roof of his widowed parent, or of the profanity that disturbed her repose. The remainder of his history is brief. The effects of vice had debilitated his constitution, and once, as he was apparently recovering from a long paroxysm of intemperance, apoplexy struck his heated brain, and he lay a bloated and hideous carcase.

The poor mother faded away, and followed him. She had watched over him with a meek, nursing patience to the last. Her love had never turned away from him through years of neglect, brutality, and revolting wickedness. 'Bearing all things, believing all things, hoping all things, enduring all things,' was its motto.

Is not the same love in the hearts of us all who are mothers? And wherefore has it been placed there—that deathless love? The wisdom that never errs, attempers means to ends. It proportions the strongest affections to the greatest needs. It arms the timid domestic bird with an eagle's courage, when its young are to be defended. It has implanted in our bosoms a love next in patience to that of a Redeemer, that we may perform the ministry of an angel, and help to people with angels the court of heaven.

L. H. S.

STUDY OF NATURAL HISTORY IN COMMON SCHOOLS.

The rose is a product of cultivation; the original plant being the common wild brier. Our plums are the descendants of the sloe; the peach and the nectarines of the common almond tree; and filberts are the improvements of the wild hazel. Apples are the cultivated successors of the small sour crab, which the swine will scarcely eat. The original pear is a pithy, hard, crude fruit. Our different grains were once in a state very like grass, and our domestic vegetables are the artificial products of human skill and vegetable improvability.

From this improving and undecaying principle in plants, the earth can never have a superabundant population. But nature is so bountiful in her spontaneous productions, that no art has been so little studied as agriculture, and none so little improved. We as yet know nothing of the productiveness of vegetable nature; increasing the number of plants, only increases their productive power. Nature is improving and expanding before us every day, and her productive laws are indefinite.

This the farmer and the horticulturist should know, and they should obtain such an elementary knowledge of the vegetable kingdom, while attending to their education, that they may have the assistance of science in their im-

portant and delightful labors. The vegetable kingdom, in its varied flowers, foliage and stems, its graceful and delicate expansions, its playful branches and gentle movements, presents one of the most interesting volumes that the scholar can ever read.

This volume, so full of wisdom, elegance and religion should be open in our district schools. It should be read by all the scholars, and expounded by every teacher. The study of the vegetable kingdom has an intellectual and a religious influence, and we have a right to infer, that this was the design of the Creator when he willed them into existence. They are pledges of his affection to the human race—signs of love to prove he thinks of man. Does it not become us, then, by studying them, to prove that we think of our Creator?

Zoology, and ornithology likewise, should be studied in every elementary school. And when he turns to the animal kingdom, what a vast volume lies before the student, of tastes, and customs, and manners, and propensities, and passions, and consummate instincts!! Here is a combination of allurements that draw us, and fascinate us with a magical captivity. There is in the realm of vegetables, every thing that can delight the eye or gratify the taste; it is all simple, splendid, variegated, exquisite! But in animals we see the faculties of the human mind; senses, memory, imagination, the principles of imitation, curiosity, cunning, ingenuity, respect, for superiors, are all discoverable in the brute creation. What a volume for our study!!

Yet it is not made a text-book, or a reading book in the district school. The very animals which the farmer raises, or the mechanic employs, are never made a study in the whole course of education. The farmer should know the different species, and the great varieties of each species—he should understand their nature, their growth their congenial habitudes, and their favorite and wholesome nourishment. If he has this knowledge, he will be making improvements not only for his own good, but for the good of the whole human race. The farmer, and the mechanic in the country, have peculiar advantages for studying natural history; for they are daily seeing and handling the objects of their lessons.

To facilitate the study of this delightful science, there should be a cabinet of minerals, an herbarium, &c., in every district.—This cabinet may be placed in the school-house, and under the superintendence of the school-master. After a small collection of minerals and plants is made, the teacher should give appropriate lectures on them, two or three times a week. This may be done in addition to the daily recitations of the natural history class. Knowledge of this kind enriches man's life with conveniences, enlarges his views, and lays a foundation for rational piety.

The great Creator has made every object on the theater of the universe, and stamped upon every thing a divine impress. Whether we look upon a planet or a plant, we shall see that it is the work of God, and that it has a title to our highest admiration, "for in wisdom has He made them all."—*Common School Assistant.*

ONE THING AT A TIME.

It was no uncommon thing, in autumn, to see old Gerard surrounded with a youthful throng at eventide beneath the old tree, amusing and instructing them with his homely but useful conversation. It was on one of these occasions that he was so often interrupted by the questions of the group about him, that the cheerful old man resolved to let them have their own way, that they might see how little was to be got by attending to more than one thing at a time. Gerard was about to tell them the whole history of the church spire, which was formed of painted shingles; but no sooner did he begin, by saying that Alderman Grant gave fifty pounds towards the expense of it, than Harry Dobbs asked him who Alderman Grant was. "Why," replied Gerard, "I will tell

you. Alderman Grant was a great fat man, that kept his coach, and lived up at the Court House. Some say he had been Lord Mayor of London, but how that may be I can't say; however, I can whisper something in your ears about him that will surprise you. One summer's day, when it was very hot, when he was rolling along the turnpike road in his open carriage, with his spaniel dog before him, as pretty a creature as ever ran on four legs—"What colour was he?" said Bill Pike, "I had he a long tail?" "He had a skin," replied Gerard, "as white as the driven snow, marked over, here and there, with blotches just the colour of a sheep's liver. There was a curious tale told about that dog: when it was a puppy, it was waddling about, outside the iron gate, when Farmer Rickett's bull came up, and just as the puppy had got halfway under the gate—but I must first tell you that Farmer Ricketts was rather passionate; he married a half sister of mine; in one of his passions he was near falling into a well." "How was that?" said Tom Billets. "You shall hear all about it," replied old Gerard. "Job Tanner, the pump maker, was employed to sink a well; and in going to work early one morning, he met Frank Hart, who had just come home from the West Indies, where they make sugar." "How do they make it?" asked Bill Pike. "Why," said Gerard, "I hardly know whether I rightly understand it myself; but I'll give you the best account I can. I once knew an old sailor, and he had been in the West Indies, and in Africa too, where lions and big snakes, and all manner of frightful creatures are to be found." "But how do the people manage to kill the lions and the big snakes?" asked Joe Barnes. "In different ways," said Gerard; "when they set out after a lion with ten or twelve dogs—the dog, I take it, is about as useful a creature as any, except it be a horse, or a cow; for in our country he hunts for us, and guards houses, in another he pulls the people along over the snow in a sledge." "What's a sledge?" cried out Ned Hall, "and how do the dogs pull it along?" "I will tell you," said old Gerard. "In some countries they have snow on the ground all the year round, and the frost is so keen that the fingers' ends are almost pinched off." "But do they wear no gloves?" inquired Harry Dobbs, opening his eyes wide. "Yes, but not such as you see in this country." "What sort are they?" cried out Peter Fuller and Ned Hall, both together. "Why, if you will listen, you shall know from beginning to end; for the old sailor that I spoke of had been there, and he told me about the gloves as well as about the Black Hole of Calcutta, and a score other things." "The Black Hole of Calcutta! what is that?" said Joe Barnes; "I never heard of that: tell us about the Black hole of Calcutta!" "That I will and welcome," replied Gerard; "but mayhap it will be just as well for some of you to tell me first what you know of the church spire." "You began to tell us," said Harry Debbs, "but you didn't go on." "Why no, I don't know how I could," said Gerard, "when you would have me tell you all about Alderman Grant; but do you remember what I told you about him that surprised you so, and the tale about the spaniel dog?" "You never told us any thing about it after all, nor about the spaniel either, or we should have remembered it," said some of the rest of them. "Well," said old Gerard, enjoying the joke that he had put upon the young people, in answering their questions, "perhaps you know something about Farmer Ricketts, and the draw well; or how the folks make sugar, and kill lions and big snakes?" But no; not one among them knew any thing about one of these things. "This is very odd," said Gerard, looking first to one, and then at another, "that you forget so soon; however, surely you know what a sledge is, and how the dogs pull it along; and what sort of gloves the folks in cold countries wear; and if you will tell me, then I will tell you all about the Black Hole of Calcutta."

The boys stood staring, not knowing what to say; while old Gerard, in a pleasant way, gave them the following good advice:—"The hound that runs after many hares at once is not likely to catch one of them; and the lad that will have half a dozen tales told him, without having patience to hear one of them to the end, will find himself just in the same situation. If you had listened patiently, I would have told you all about the church spire, and Alderman Grant and his spaniel dog, and Farmer Ricketts too; and if that had not been enough, in my rough way, I would have made it as plain to you as two sticks, how to make sugar, and kill lions and big snakes. Every one should have known what a sledge is, and how the dogs pull it along; what sort of gloves the people wear among the snow; and, if there had been any spare time left, you should have had the tale of the Black Hole of Calcutta into the bargain; but after all, the lesson you have learned by your disappointment may do you more good than all of them put together. Be content, my lads, to hear and to do one thing at a time, and it is ten to one but you will become wiser, and get over more work than if you follow the bad plan of undertaking many things at once. My father used to say to me, 'Gerard, do one thing at a time; don't be reading your Bible when you ought to be at plough, and don't go to plough when you ought to be reading your Bible. It is right enough, lad, that you should work to get your bread; therefore, be up in the morning and put your hands to the plough-tail betimes; and it is right, too, that you should get hold of the bread of eternal life; therefore read your Bible and pray over it, that God's grace may bless it, and make its promises your comfort here and your joy hereafter. But mind, what you do, do heartily, and be content in attending to one thing at a time.'"

SUMMARY OF REASONS FOR BAPTIZING INFANTS.

1. The command of our Lord to baptize all nations, was as much a command to baptize infants as adults.
2. At the first formation of a visible Church, God ordained that infants should be members of it.
3. In making this appointment, he directed that they should be formally admitted to it, by its initiatory seal, just as older persons were, and evinced his deep displeasure when that ceremony was omitted.
4. He afterward signified, in most express terms, his will that infants should be members of the covenant, and share in its temporal and spiritual blessings.
5. The invariable principle of the divine government, under every dispensation, has been to connect infants with their parents in the participation of covenant mercies.
6. In this, and in other respects, the visible Church has, in all ages, been a type of the heavenly Church. Why should we destroy the resemblance between the type and the anti-type, precisely at the period when there is most reason to look for it? Infants in the Church, from Abraham to Christ, two thousand years—from Christ to the Reformation, one thousand five hundred more—out of one small part of it, from the Reformation to the end of the world—and then in the whole of it again from thenceforward to all eternity—is there not something inconsistent here?
7. In the New Testament, the language of our Lord, in regard to infants, shows that they were to occupy the same place in his Church under the Gospel as under the law.
8. This conclusion also necessarily results from the fact, that the nature and design of his Church have been the same under both dispensations, as well as the covenant upon which that Church is founded.
9. The strict analogy between circumcision and baptism shows that the latter should be applied to all that are entitled to be members of the Christian Church, infants as well as adults.

10. The language of the apostle, addressed and referring to young children in the different Churches to which they wrote, shows that these children were baptized members of those Churches.

11. St. Paul assumes, as a well known fact, their title to membership, and grounds upon it an argument in regard to the marriage connection.

12. The practice of the Christian Church, from the very days of the apostle down to the time of the Reformation, in every country, without exception, and among every sect of Christians, has been to baptize infants.

13. Men of learning and celebrity, who lived as near the apostolic times as we do to the times of the Reformation, never heard of any, whether orthodox or heretical, who denied baptism to infants.

14. History does not by any means afford so strong an evidence that immersion was the primitive practice of the Church, yet Baptists esteem that evidence a good and valid one in its favor.

15. The design of baptism, when truly stated, shows that it ought to be administered to infants as well as adults. Whether we regard it as a symbol, an instrument, or a pledge, it is strictly applicable to their case.

16. The arguments to which our opponents resort in defence of their principles, confirm us in the above conclusion; for they are obliged to deny that the whole Bible should be the standard of reference—to identify the baptisms of Christ and John which were essentially distinct—to apply passages of Scripture to infants which only refer to adults—to sever God's visible Church into two distinct Churches—to deny the sameness of the Abrahamic and Christian covenant—to reject many plain intimations in the New Testament as to the relation in which infants stood to the Church; to maintain an erroneous and contracted view of the design of baptism, and to withstand the overpowering evidence of the universal and constant prevalence of infant baptism in the Christian Church for fifteen centuries after Christ. Ought the man who desires to act consistently to give up his faith, his Church, his communion for such opinions as these?—Gray.

ANNEXATION OF TEXAS TO THE UNITED STATES.

From Channing's Letter to Clay.

"To me it seems not only the right, but the duty of the free states, in case of the annexation of Texas, to say to the slaveholding states, 'We regard this act as the dissolution of the Union. The essential conditions of the national compact are violated. To you we will faithfully adhere, but will not join ourselves to this new and iniquitous acquisition. We will not become partners in your wars with Mexico and Europe, in your schemes of spreading and perpetuating slavery, in your hopes of conquest, in your unrighteous spoils.' No one prizes the Union more than myself, as the means of peace. But with Texas, we shall have no peace. Texas, brought into the confederacy, will bring with it domestic and foreign strife. It will change our relations to other countries, and to one another. A pacific division in the first instance seems to me to threaten less contention, than a lingering feverish dissolution of the Union, such as must be expected under this fatal innovation."

I am but one of a nation of fifteen millions, and as such, may seem too insignificant to protest against a public measure. But in this country, every man, even the obscurest, participates in the sovereignty, and is responsible for public acts, unless by some mode of opposition, proportioned to his sense of the evil, he absolves himself from the guilt. For one then, I say, that earnestly as I deprecate the separation of these states, and though this event would disappoint most cherished hopes for my country, still I can submit to it more readily, than to the reception of Texas into the confederacy. I shrink from that contamination. I shrink from an act, which is to

pledge us as a people to robbery and war, to the work of upholding and extending slavery, without limitation or end. I do not desire to share the responsibility, or to live under the laws of a government, adopting such a policy, and swayed by such a spirit, as would be expressed by the incorporation of Texas with our country.

In truth, if the South is bent on incorporating Texas with itself, as a new prop to slavery, it would do well to insist on the division of the states. It would, in so doing, consult best its own safety. It should studiously keep itself from communion with the free part of the country. It should suffer no rail-road from that section to cross its borders. It should block up intercourse with us, by sea and land. Still more, it should abjure connexion with the whole civilized world; for from every country it would be invaded by an influence hostile to slavery. It should borrow the code of the Dictator of Paraguay, and seal itself hermetically against the infectious books, opinions, and visits of foreigners. Its pride, as well as safety should teach it this insulation; for having once taken the ground, that slavery is a good, to be spread and made perpetual, it does by that act forfeit the rank which it covets among civilized and improving communities. It cannot be recognised as an equal by other states. On this point the decree of the world has gone forth, and no protests or clamors can drown the deep solemn voice of humanity, gathering strength with every new generation. A community, acknowledging the evils of slavery, and continuing it only because the first law of nature, self-preservation, seems to require gradual processes of change, may retain the respect of those whom their fears unfounded. But a community, wedding itself to slavery inseparably, with choice and affection, and with the purpose of spreading the plague far and wide, must become a byword among the nations; and the friend of humanity will shake off the dust of his feet against it, in testimony of his reprobation.

THE DIGNITY OF THE LABORER.

From Channing's Letter to Clay.

I know it has been said that, do what we will with the laborer, call him what we will, he is and must be in reality, a slave. The doctrine has been published at the South, that nature has made two classes, the rich and the poor, the employer and the employed, the capitalist and the operative, and that the class who work, are to all intents, slaves to those in whose service they are engaged. In a report on the mail, recently offered to the Senate of the United States, an effort was made to establish resemblances between slavery and the condition of free laborers, for the obvious purpose of showing that the shades of difference between them are not very strong. Is it possible that such reasonings escaped from a man who has trod the soil of New England, and was educated at one of her colleges? Whom did he meet at that college? The sons of her laborers, young men, whose hands had been hardened at the plough. Does he not know, that the families of laborers have furnished every department in life among us with illustrious men, have furnished our heroes in war, our statesmen in council, our orators in the pulpit and at the bar, our merchants whose enterprises embrace the whole earth? What! the laborer of the free state a slave, and to be ranked with the despised negro, whom the lash drives to toil, and whose dearest rights are at the mercy of irresponsible power! If there be a firm independent spirit on earth, it is to be found in the man who tills the fields of the free state, and moistens them with the sweat of his brow. I recently heard of a visitor from the South, compassionating the operatives of our manufactories, as in a worse condition than the slave. What carries the young woman to the manufactory? Not generally the want of a comfortable home; but sometimes the desire of supplying herself with a wardrobe, which ought to

satisfy the affluent, and oftener the desire of furnishing in more than decent style the home where she is to sustain the nearest relations, and perform the most sacred duties of life. Generally speaking, each of these young women has her plan of life, her hopes, her bright dreams, her spring of action in her own free will, and amidst toil she contrives to find seasons for intellectual and religious culture. It is common in New England for the sons of farmers to repair to the large towns, and there to establish themselves as domestics in families, a condition which the South will be peculiarly disposed to identify with slavery. But what brings these young men to the city? The hope of earning in a shorter time a sum with which to purchase a farm at home, or in the West, perhaps to become traders; and in these vocations they not unfrequently rise to consideration, and to what, in their places of residence, is called wealth. I have in my thoughts an individual distinguished alike by vigor and elevation of mind, who began life by hiring himself as a laborer to a farmer, and then entered a family as a domestic; and now he is the honored associate of the most enlightened men, and devotes himself to the highest subjects of human thought. It is true that much remains to be done for the laboring class in the most favored regions; but the intelligence already spread through this class, is an earnest of a brighter day, of the most glorious revolution in history, of the elevation of the mass of men to the dignity of human beings.

PREACHERS

Should deal in *point* as well as plainness. When Nathan told David of the parable of the rich man robbing his poor neighbor of an only lamb, he did not apply to himself the just reproof of the prophet, until it was said, "Thou art the man." Men are too apt to pass over to other shoulders all the general remarks of the preacher. Is drunkenness rebuked? "Why," says one, "Mr. ——— has been tippling." Does the preacher exhort them to bridle their tongues? "I expected," says another, "that Mrs. Tattle would get a *whipping*." And so it is in all other cases of the kind. Let the minister show the evils of covetousness, and straightway one turns his head this side of the house to see the miser, and another that side. The backslider, the complainer, the fault-finder, the mischief-maker, and all the defaulters and sinners, are seen in every part of the house except in the particular place where each individual sits.

Jesus, when he rebuked sinners, generally included an entire class, and called it by name. Hence, how often does he say in the New Testament, "Wo unto you, scribes and pharisees, hypocrites!" So did the apostles. True, they were sometimes in great peril on account of their plainness of speech, yet it was the point of Paul's discourse that made Felix tremble. A preacher should not be rude, but he should be faithful. In avoiding rudeness, however, a man ought not to run on the other extreme; like a preacher in England who told his congregation of nobility, "that if they did not vouchsafe to give their lives a new turn, they might go to a place which he did not think fit to name in that courtly audience."

THE BIBLE.

The testimony of Infidels to the Excellency of the Scriptures.

A most surprising thing, and which ought to be more generally known, is the testimony which the most eminent infidels have given to the excellency of the Scriptures. Lord Bolingbroke, the most respectable, perhaps, of all the infidel writers, declares that "no religion ever appeared in the world, whose natural tendency was so directed to promote the peace and happiness of mankind." And again he says,—"The gospel is one

continued lesson of the strictest morality, of justice, of benevolence, and of universal charity." A higher or a juster eulogium cannot be pronounced; we are only surprised that a man could entertain such sentiments, and still remain an infidel.

Rousseau declares that the writings of the most admired philosophers, "with all their pomp of diction," appear "mean and contemptible," when compared with the Scriptures. He pronounces also a beautiful and eloquent eulogium upon the character of our Saviour, and asserts the utter impossibility that such a character should be a mere fiction of the imagination, (as Tom Paine somewhere insinuates.) "The inventor of such a personage," adds he, "would be a still more astonishing object than the hero."

Lord Byron also in his emphatic language, says, "*If a man was ever God, or God man, Jesus Christ was both.*"

And in the blank leaf of his Bible were found after his death, the following lines in his own hand writing.

"Within this wondrous volume lies
The mystery of mysteries,
And bless'd, for ever bless'd, are they
Who read to hope, and read to pray.
But better had he ne'er been born,
Who reads to doubt, or reads to scorn."

The only astonishment is, how men, after such admissions, can remain infidels. Lord Rochester, once himself a distinguished member of their corps, explained it when he said, laying his hand emphatically on the Bible "The only grand objection to this book is a bad life." They know the right and approve it, but pursue the wrong.

An old man, being asked his opinion of a certain sermon replied, "I liked it very well, except that there was no *pinch* to it. I always like to have a pinch in every sermon." I was reminded of this anecdote by the remark of a son of Neptune, from Nantucket, whom I met in the gallery of a crowded church last Sabbath evening. He said it was a handsome sermon, "but he would have liked it better, if he had struck 'he harpoon' into the conscience of the sinner."

TO MISS H——,

Who found a wild flower blooming upon the grave of her beloved and lamented father.

'Twas but a flower—
A simple, unobtrusive bud of blue,
That lived its hour
Upon the lowly turf,—and yet it grew
Where filial tear will oft the spot bedew.

And though the eye
Of passing stranger might not call it rare,
And let it die
Unnoticed.—there was one who mark'd it there:
'Twas on her Father's grave—and O how fair!

To slender thing,
When sorrow shrouds the spirit deep in gloom,
The heart will cling;
How sweet to trace a light upon the tomb,
To mark the lonely flower—sent there to bloom.

Thus with the tear,
Which tenderness upon the grave will shed,
Of one so dear,
May memory wake sweet thoughts upon thy dead,
And gentler than the flower that decks his bed.

And though no more
The accents of his love fall on thy ear,
As wont before,
May resignation consecrate the tear,
And with the bud, the promised "bow" appear.

H. J. S.

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No paper will be discontinued until all arrearages are paid, except at the discretion of the publisher.

As this paper is published in volumes for binding, it is expected that no subscription will be discontinued except at the close of the volume.

NEW HAVEN JOURNAL.

SEPTEMBER 16, 1837.

LITERARY TOILS.

To the Editor of the Boston Recorder.

As we frequently see statements, in the public prints, respecting American Literature, the press, and the number of publications proceeding from it, intended probably to show the progress of improvement in the United States, I beg you and the public to pardon the egotism of my short story, showing what difficulties an author may have to encounter.

When I first proposed in 1783, to publish a small elementary book for teaching children to read, I found two persons only who gave the least encouragement of success. These were the late Judge Trumbull and Joel Barlow. I was obliged to print and publish the books at my own risk, and became responsible for the expense, which was more than I was worth.

The sales of that book have amounted to fifteen millions of copies; and the value of the materials and work which the manufacture of it has furnished to mechanics, must have risen to a million of dollars. Plagiarists who have copied and published my improvements have diminished my profits one quarter, or one third, and I have been able to obtain little more than a subsistence for my family.

In 1788, I found, in the family of the first Governor Trumbull, the manuscript of Gov. Winthrop's Journal. Desirous of bringing that valuable document before the public, I contracted with the Governor's Secretary, John Porter, Esq., to transcribe it, and paid him his price. I then procured the work to be published at my own risk, and the copies were all sold, but I received not a cent of profit.

In collecting materials for a History of Pestilential Disease, a work undertaken when the yellow fever was desolating our cities, I was under the necessity of visiting the libraries of Harvard and Yale College, and the Logonian library in Philadelphia, for books which were not to be found in New York, where I then resided. I received from the elder Dr. Ward, a severe rebuke for undertaking such a work, I not being a medical man.

After a year's labor, I published the work at my own expense, and sold copies enough to pay the printers; but received no remuneration for my labor and other expenses. The work was republished in England, but at a loss.

This work excited little notice for thirty years. But one instance of attention to it may be mentioned. In 1813 and 1814, a fatal fever prevailed in Talbot county, Maryland. Dr. Emalls Martin, of Easton, finding the usual remedies failed of success, changed his practice in consequence of attending to my doctrines respecting epidemics, and saved his patients. This he acknowledged.

But the cholera awakened attention to this book both

in England and the United States; the ablest physicians now admitting that this disease has verified my opinions.

My large dictionary, and the preparatory studies, cost me twenty year's labor. When I commenced, I was fifty years old, and had begun to wear spectacles. My funds were not adequate to the object; but I imported a few books which were indispensable. I applied to men of great wealth for assistance, but received none from them; a few friends, however, lent me aid a short time, when my own resources failed. My expenses, during the execution of this work, must have been at least twenty thousand dollars, not including those of a voyage to Europe. The sales will never reimburse me.

When this work was finished, it was difficult to find a publisher. The bookseller who undertook the publication, could find none of the trade in our large cities who would take a share in the enterprise; and he could not put the work to press, till I had endorsed his note to a bank for two thousand dollars.

The first edition has been long since exhausted, and the work is often called for; but my efforts to find a publisher have hitherto failed; and I have no means of supplying the demand, except to authorize the importation of copies of the English reprint.

I have on hand a manuscript, sufficient to make a small quarto volume. This is a Synopsis of the principal words in twenty languages, arranged in classes under the same radical letters. This work was compiled during my preparation of the dictionary, and the materials sought by a new course of researches, and in exploring a field never before attempted. It would probably throw much light on the history and connection of languages; but no bookseller will publish it, as the sales would not reimburse him. Dr. Julius, the agent of the king of Prussia, when in this country, urged me to send the manuscript to Europe, saying that any of the literary societies in Germany or Berlin, would readily publish it. But this cannot be done, as the work must be printed under my own inspection. N. WEBSTER.

New Haven, Aug. 10, 1837.

Rising Genius—Scene in a School Room.—Master—'Fuss class 'n jografee!' Scholars—'Yeth'm' Master—'Tummas, what's the biggest river in Ameriky'—'The Tombigbee zur—Ike keeps a piñchin on me!' 'He pincht me first zur, and I pincht him back agin'—'Take your seats—first class in parsin'!—'Yeth'm'—'Moses pars Arkansas, sixth line from top.' 'A-r-k ark, a-n-s ans, Arkans, a-s-s ass, Arkansas.' 'Pronounce it Arkansaw—but Moses, you aint spellin, yer parsin, child'—'O yeth'r'—'Hark, handsaw is a noun, objectiv' case, indicativ' mood, comparativ' degree, third person, and nominativ' case to scizzars!'—'You havn't said what gender, Moses.' 'Feminine gender'—'Why'—'Corzits'—'Next.' 'Don'no.' 'Next.' 'Corzits a shemale.' 'Next.' 'Forgotten zur.' 'Come, David, you know.' 'Yeth'm.' 'Why is Arkansas of the feminine gender, David?' 'Corzits—why corzits got Miss Soury on the norf, Louis Anna on the souf, Mrs. Sippy on the east, and ever so many she females on the west.' 'Very well, David, you may go to the head—you're a rising genius, and'll make a man before yer mother.' 'Yeth'm.'

Arrangements are now completed to convey passengers from New York to Washington in 24 hours. Breakfast in Gotham—dine in Brotherly Love—sup in the city of riots—and breakfast next morning in the proud city of slave-shackles.

COMMON SCHOOLS.

We have seldom passed an hour more pleasantly than we did a few evenings since in listening to a Lecture from Professor J. Orville Taylor, on the subject of Common Schools. His object is to correct the existing errors in our school system; and we are glad that he has so happy a talent in exposing them. We hope he may visit every town in the State; and if his hearers are not too wise to learn, and will act upon his suggestions, the rising generation will be profited by his labors.

Mr. Taylor has published a little volume entitled the "Farmer's School Book," containing much valuable information on agriculture. We think it decidedly one of the best books of the kind we have ever seen. It should have a place in every school and in every family. No boy who expects to be a farmer, can invest his money where it will yield so great profit, as by buying this book. We designed to give some extracts, but we cannot fix upon any in particular. It is all too good to be selected from. It may be found at Durrie & Peck's, and probably at the other Booksellers.

FIREs in our city are so frequent occurrences, that we almost regard them as events not worth recording. The largest that has occurred recently, was of the large building in Westville, built for a cotton factory, and more recently used as a paper mill. The crowded cluster of wooden buildings on the corner of Chapel and Church streets, was fired last Sabbath evening, but the fire was arrested before it had made much progress. In a few moments more that corner must have been leveled. A volume of smoke and flame burst out of one of the tenements in the large new block on the corner of Chapel and State streets, a few evenings since, but was soon subdued. There is an alarm every day or two; and sometimes two or three in a day and night; and we live in hourly expectation of them.

Some persons have been arrested on suspicion, and one colored boy has confessed his guilt. From all the evidence in the case, we are led to believe that this is not chiefly the work of a combination of villains, for the purpose of plunder. The motives are various. Some perhaps for plunder; some to defraud insurance offices; some for revenge; and some for the mere love of excitement. A man's foes are they of his own household, and let every man look out for them.

CONGRESS.

But little business has yet been done or even attempted. The subject of the choice of a printer to Congress has occasioned no little excitement, and is supposed to have made a pretty fair trial of the strength of the several parties. The candidates for this patronage were the Editors of the Globe, (Administration); of the National Intelligencer, (Whig); and of the Madisonian. This last has been recently established, and is said to be opposed to what are called the radical measures of the Administration. Less than thirty of the whole number of votes were upon the first ballot given for this paper; but it held the balance of power between the other two, and prevented either from gaining a majority. Several attempts were made to dispose of the subject in some other

way;—such as postponing for the present the choice, and authorizing the Clerk of the House to employ pro tempore, or of giving it to the lowest bidder. But these were over ruled and the balloting was persevered in for two days, when it resulted in the election of the Madisonian; the Whigs having left the Intelligencer and united with the friends of the Madisonian, rather than permit the success of the Administration paper.

The following extract from the correspondence of the Journal Commerce, presents an estimate of the state of parties, as developed by the election of printers. It must however, be received as the estimate of a partizan; one on the other side might give a different reading.

WASHINGTON, Sept. 7th, 1837.

Since the Express mailed closed, the struggle for the election of Printer was brought to a close, by the choice of Mr. Thomas Allen, on the thirteenth ballot. After the tenth ballot, several attempts were made by the friends of the Globe to defeat or defer the election, particularly as it had become manifest that the friends of the Intelligencer and of the Madisonian were approximating, but they failed;—all propositions being laid on the table by a small majority. On the thirteenth ballot the whole number of votes was 225; necessary to a choice 113; and of these Thomas Allen had 113; Blair and Rives 101; Gales and Seaton 9; two scattering. So, Mr. Allen was elected by a majority of one. Many good results of a political nature may be expected from the issue of this trial of the strength of parties in the House. The whole strength of the Benton Van-Buren party in the House was kept united on the Globe, and it does not exceed one hundred and three, and will be daily diminished by further defection. It is believed that, in the Senate, the administration are also in a minority. The dictation of Mr. Benton and of the Globe is at an end. The administration can carry no measures on mere party grounds. But, though powerful for all the purposes of opposition, it may be doubted whether, upon a single point of importance, in reference to the great interests of the country, the Whigs and "Conservatives" can be brought to act together. But we must not yet despair of some beneficial legislation at the present Congress, and even at the present session. As the Message recommends nothing, and does not even show why it was necessary to call Congress together, the two Houses of Congress must take up the subject of public embarrassments, without delay, and with a determination to relieve them, so far as relief can be constitutionally and with propriety be extended by the general government. We shall then see whether the Executive veto will be interposed, or any executive trickery, to defeat the public will. Mr. Clay, who never despairs, and who has achieved triumphs in legislation, over obstacles of as great magnitude as are now presented, is in the field, and is cheering his friends and every well wisher of the country to renewed efforts for the rescue of the public interests from the destruction to which they are condemned by this "glory enough-to-serve-Jackson" administration. Though, like others, he sees no reason, on the face of the Message for calling Congress together at all; yet, as *they are here*, he calls upon them to stay here, till they shall be able to devise, and unite upon, some broad, substantial, and permanent relief for the public embarrassments.

Mr. Mercer's proposition, which he brought forward, this evening, in the House, for the appointment of Committees by ballot, instead of giving their appointment to the Chair, as provided by the rules of the House, is very ill-timed. The project has often before been brought forward and rejected. It would take the House three months to get through it.

In the Senate, for the very purpose of saving time, the

Vice President was to-day empowered to choose the Committees for this extra session, on motion of Mr. Clay.

There has been some debate on the subject of the appointment of the usual Committees. Mr. Clay and others have maintained that as the Message recommended nothing for their consideration, there was no necessity for the appointment of Committees; and that if there was any thing for them to do for the relief of the country, they had better do it and go home. But it was over ruled for appointing them, and they have made preparation for a long session, and will probably spin it out till next Summer.

The following are the most important of the Committees of the Senate.

Foreign Relations.—Messrs. Buchanan, Tallmadge, King of Ga., Clay of Ky., and Rives.

Finance.—Messrs. Wright, Webster, Nicholas, Benton and Hubbard.

Commerce.—Messrs. King of Ala., Davis, Brown, Ruggles, and Norvell.

Naval Affairs.—Messrs. Rives, Southard, Tallmadge, Cuthbert and Tallmadge.

Public Lands.—Messrs. Walker, Fulton, Clay of Ala. and Prentiss.

Indian Affairs.—Messrs. White, Sevier, Tipton, Linn and Swift.

Judiciary.—Messrs. Grundy, Morris, King of Georgia, Wall and Clayton.

Post Office and Post Roads.—Messrs. Robinson, Grundy, Knight, Brown and Niles.

District of Columbia.—Messrs. Kent, King of Ala., Nicholas, Roane, Allen.

Patents and Patent Offices.—Messrs. Ruggles, Strange, Bayard, Prentiss, Robinson.

The Mayor has offered a reward of One Hundred Dollars for the detecting of any person who shall be found setting fire to any building of any description within the limits of the city, or for the apprehending of any person who has set fire to any building within this city within the last six weeks, so that such person may be prosecuted.

A Visit.—Our people were thrown into a state of considerable emotion last Monday and Tuesday, by the encampment of a body of Indians from Canada, about 25 in number, who took up their lodging in the woods near the house of Samuel Picket, about 3 miles from the village. They remained there until about 4 o'clock on Tuesday, when they passed through the village and went to Deerfield, where they encamped and still remain. They appear to be comfortably off for Indians, having several horses and waggons, and a good supply of blankets and Buffalo robes. They are of the St. Francis tribe, in Canada, and are the descendants of Eunice Williams, daughter of the Rev. John Williams, who, it will be recollected, was, with his family, carried captive when Deerfield was destroyed in 1704. One of the party, a woman of 86 years, the mother of the rest, is grand daughter to Eunice. She scorns the effeminate comforts of civilized life, as much as her grand mother did when she visited her afflicted father, and resists every importunity to lodge in doors. They are very hospitably treated by the Deerfield people. We understand they will return to their homes, from which they have been absent nearly a year, by the way of Albany.—*Greenfield Gaz.*

John Hancock's Dress.—The dress of the venerated John Hancock, is thus described in the book entitled 'Familiar Letters on Public Characters.' It would excite

a smile to see a man decorated in this manner now. 'At this time, (June, 1782.) about noon, Hancock was dressed in a red velvet cap, within which, was one of fine linen. The latter was turned up over the lower edge of the velvet one, two or three inches. He wore a blue damask gown, lined with silk; a white stock, a white satin embroidered waistcoat, black satin small clothes, white silk stockings, and red morocco slippers.' He was at this time about forty-five years of age.

Gen. Dodge has purchased of the North-western Indians twenty-six and a half millions of acres of the best land in Illinois, Missouri, and Wisconsin, including the lead mines, for three cents an acre.

The Louisville Journal of Aug. 30, contains an extra from the office of the Nashville Banner in which is published a requisition for volunteers from Tennessee, addressed by Mr. Secretary Poinsett to Gov. Cannon. Number not stated. To be engaged for six months, if not discharged sooner. They are to serve in Florida.

There had been a battle between parties of the Sioux and Foxes, in which the latter were defeated, with the loss of 11 killed and 13 wounded.

Porter, the Kentucky giant, probably the tallest man living, being seven feet seven inches without his shoes, is coming to our eastern cities, says the Louisville Journal, and thence goes to London, to show the people of Europe if the Abbe Raynal, and others, were correct in saying that the human and vegetable race degenerated in this country. He will take with him another specimen of Kentucky growth—a block, six feet high, of the celebrated Salt River Sycamore tree, measuring seventy feet in circumference! He ought to go mounted, also, on a living mammoth, as a specimen of our quadrupeds.

Provisions.—The Buffalo Advertiser says that the crops are coming in bountifully in the western part of the state, and prices are beginning to fall rapidly. Potatoes are down to 25 cents per bushel, and it is expected will soon be as low as 12½ cents.—Butter is from 12 to 15 cts. and cheese from 4 to 6 cents. The poorer classes will not the coming year buy one pound of their flour at a price exceeding five dollars a barrel.

Two convicts at Sing Sing attempted last week to escape in a sail-boat. A sentinel espied them, and leaping into a boat, posted after the runaway gentlemen, shot one dead on the spot, and retook the other, and lodged him safely in his old quarters.

Ride and Tie.—A couple of friendly Hibernians, upon the point of starting from Baltimore in a steamboat the other day, having the fear of Ben Sherrod Captains and drunken crews before their eyes, held a consultation on the wharf previous to their departure to the following effect:—

"Murdock, can you swim?"

"Like a stone—to the bottom jest."

"And me too. (With a lengthened phiz) what shall we do in case of a blow up?"

A moment's reflection brightened up the countenance of his friend as he exclaimed, "I'll tell ye, when the danger comes, we'll jump overboard together, and thin you shall hold me up for a while, and when you get tired, I'll hold you up, and so we'll get to the shore safe. Wisht, don't say a word to a soul at all.—*Balt. Trans.*

The Royal Arms of England will vary much from those borne by her Majesty's five predecessors. The Sovereign being a female, they will be borne on a lozenge instead of a shield, and the imperial crest of a lion surmounting the crown, will be discontinued, as will also the escutcheon of pretence bearing the arms of Hanover surmounted by the crown of that kingdom. The arms will in future consist of the four grand quarters only—namely, England in the first and fourth, and Scotland and Ireland in the second and third quarters.

From the New York Commercial Advertiser.

CONSUMPTION.—The late lamented death of Dr. Bushe from that form of consumption known as chronic bronchitis, painfully reminds me of a duty the subscriber owes to his profession and to society, of making known a simple form of treatment that has never failed him in curing this form of consumption, so destructive to the clerical and literary professions; this treatment is of nearly equal efficacy in catarrhal phthisis and is a valuable remedy for consumption in all its forms when in its chronic stages, and free from any inflammatory symptoms. This treatment is based on the pathology of consumption, as a generic name for disease.

Under the name of consumption are included that variety of diseases of the lungs attended with expectoration of purulent matter from the breathing surface of the lungs, connected with emaciation, hectic fever, and its concomitants, night sweats, colliquative diarrhoea, &c. All the forms of consumption act on the general health from one common cause—the presence of matter acting upon absorbing surfaces, and thus producing those symptoms known as *hectic fever*. It is the presence and violence of this symptom of consumption, that prostrates the patient, until it more or less slowly ends in death. It is the consequence of this hectic fever, and not the immediate disease of the lungs causing it, that forms the source of fatality from consumption.

The treatment I now with reluctant diffidence submit, I have successfully used for more than twelve years, and during that period of medical practice, I am not aware of having lost more than four or five patients from all the various forms of consumption, and these were mostly passed to that stage of disease where the structure of the lungs had become so extensively diseased, as to preclude the use of more than palliative treatment. Cases of chronic bronchitis were in every instance cured by it, even when the purulent expectoration amounts to pints daily, with hectic fever, diarrhoea, cold sweats and entire physical prostration.

The treatment is the administration of sulphate of copper in nauseating doses, combined with gum ammoniac, given so as to nauseate but not ordinarily to produce full vomiting; the usual dose for this purpose is about half a grain and five grains of the respective ingredients, in a teaspoonful of water, to be taken, at first twice, and in the convalescent stages once a day.

In cases of chronic bronchitis a gargle of the sulphate of copper alone is superadded. In this latter form of consumption, this treatment almost invariably suspends the hectic symptoms in a few days, and the disease rapidly advances to its final cure.

In cases of the more proper forms of consumption the treatment must be intermitted frequently and again returned to; and whenever soreness of the chest, or other symptoms of inflammatory action exist, the treatment should be suspended; as it is in the chronic state alone that the remedy is indicated or useful—that state in which the condition of the general system sympathetically involved becomes the more prominent symptom, and the success of the treatment depends chiefly on the breaking up this sympathetic action of the diseased lung, on the more healthy tone of the stomach, and increasing its digestive powers and likewise causing, during nauseating action, a more active and unhealthy circulation of blood through the lungs. Its curative powers are more immediately attributable to these effects of its action. But theory apart, the treatment is presented based on more than ten years experience of its curative advantages, in the proper treatment of diseases of mucopurulent and purulent expectoration.

Having left a profession that more nearly than any other approaches the pure duties of humanity, but which has nearly ceased in this country to be honorable or profitable. I have little motive in exposing myself to that certain ridicule that follows the annunciation that con-

sumption may be cured, but the assurance of practical experience, and the desire of making public a means of saving life, in one of its most frequent and unwelcome exits.

EDW. C. COOPER, M. D.

A Sixth Continent.—An extraordinary phenomenon presented in the Southern ocean, may render our settlements in New South Wales of still more eminent importance. A sixth continent is in the very act of growth before our eyes! The Pacific is spotted with islands through the immense space of nearly fifty degrees of longitude, and as many of latitude. Every one of these islands seems to be merely a central spot for the formation of coral banks which, by a perpetual progress, are rising from the unfathomable depths of the sea. The union of a few of these masses of rock, shapes itself into an island; the seeds of plants are carried to it by birds or by the waves; and, from the moment that it overtops the waters it is covered with vegetation. The new island constitutes, in its turn, a centre of growth to another circle. The great powers of nature appear to be still in peculiar activity in this region: and, to her tardier process, she sometimes takes the assistance of the volcano and the earthquake. From the south of New Zealand to the north of the Sandwich islands, the waters absolutely teem with those future seats of civilization. Still, the coral insect, the diminutive builder of these mighty piles, is at work; the ocean is intersected with these lines of foundation; and, when the rocky substructure shall have excluded the sea, then will come the dominion of man.—*Liverpool paper.*

BAGGAGE—THE LAW.—As this is the season of the year when there is a good deal of traveling to and fro in our country, it may not be amiss to advert to the law relative to baggage. In every advertisement of steamboat and stage lines, one will find a postscript, or a note bene, that "all baggage is at the risk of the owner," and this many suppose is sufficient to clear the line, or its proprietors, from all responsibility in regard to baggage. This, however, is not the case. The proprietors of every line of transportation, whether of goods or passengers, or both, are liable for what they take; they are paid for this responsibility, and it is in vain for them to think of escaping it. The courts, both of this country and England, have decided this question over and over again, and always in support of the law as we have declared it to be. The transportation lines, however, are not liable for money, jewels, and other extra valuable articles, which a lost trunk may contain, unless it may be shown that they knew of the contents of the trunk, and took it with this knowledge, or received an extra sum for its transportation.—*Philad. Herald.*

At a meeting of the Stockholders of the Hartford and New Haven Rail-road Company, held at New Haven, the following gentlemen were elected Directors for the ensuing year, as follows:

Samuel J. Hitchcock, John S. Mitchell, Philip S. Galpin, Wm. H. Elliot, John T. Clark, *New Haven*; Morris Ketchum, *New York*; Elisha A. Cowles, *Meriden*; Geo. Putnam, James Goodwin, jr., *Hartford*.

At a subsequent meeting of the Directors, Samuel J. Hitchcock, Esq., was chosen President of the Company, O. Pease, Secretary, and Wm. H. Elliot, Treasurer.

Noise without seriousness and pertinent matter is like gunpowder without bullet, that causeth sound and no execution. And the weightiest matter without clear explanation and lively application is like bullet without powder. If you will throw cannon-bullets at the enemy with your hands, they will sooner fall on your feet than on them.—*Barter.*

RELIGIOUS INTELLIGENCER.

NEW-HAVEN, SEPTEMBER 16, 1837.

CHRISTIAN ETHICS.

Outline of a Discourse by Mr. Ludlow.

Phil. IV. 8. Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report, if there be any virtue, and if there be any praise, think of these things.

It is of unspeakable importance, that the Church should exhibit in their daily intercourse with the world, that system of morality which the Bible inculcates, and which all men in their consciences approve. I fear that the ungodly have had too much cause for saying, that in the ordinary, every-day transactions of life, they can perceive no difference between the governing principles of professing Christians, and those who are not Christians—and very often that the former are guilty of certain mean things in their commercial transactions, to which their sense of honor would not permit them to stoop. And it is my opinion, that nothing interferes more directly with the success of the gospel, or counteracts more effectually its power to save, than these obliquities of its professed friends.

It is in this way that the great and cardinal doctrine of justification by faith has ever been brought into disrepute. The Bible teaches that men are justified by faith and not by works. In the time of James there were some who took advantage of this, and concluded that as works were not necessary for justification, they might be justified by a faith that did not lead them to a holy life; and it was this abominable sentiment which the apostle combats, when he proves that a faith without good works, is not a faith which can justify a sinner. And thus at this day does the carelessness of professors about carrying out into their every-day transactions the principles of the gospel, discredit it.

I have on this account selected this topic of discourse at this time, in hopes that I may remove from the way of the Lord the stumbling blocks which are preventing the salvation of sinners. Let Christians attend to what I say, and be more careful hereafter not to make their religion consist in orthodox notions, or excited feelings, or mere devotional exercises, but in these connected with an external exhibition of whatsoever things are true, honest, just, pure, lovely, and of good report.

As we are most exposed to temptation from our commercial intercourse with the world, and as the world are most sensitive and observant in pecuniary matters, I shall confine myself to the subject of your every-day business transactions.

I. An inordinate desire after property. I need not tell you, my people, that this is every where condemned in the word of God; which assures us that covetousness is idolatry; and that he who serves mammon, cannot serve God. The Bible tells us that they who are determined to be rich, fall into snares, &c. Now it is impossible, without the most prayerful diligence, to keep the mind from an inordinate craving after property—for he that loveth silver, shall not be satisfied with silver—nor he that loveth abundance, with increase. And it is equally true, that the ungodly are very much stumbled,

when they see those who profess to be dead to the world, to have laid up their treasures in Heaven and not on the earth, not to love the world or the things of the world, after all their profession, as hot in the pursuit of wealth as the most worldly, and hoarding up with as much cupidity what they possess as any miser. And especially is this the case, I remark

II. When Christians resort to mean or disreputable tricks to secure the object: tricks to which high minded, honorable men of business would not descend. The principles of the gospel regulate our transactions in the ordinary business of life, and reprobate the conduct of those who go beyond and defraud. And yet the men of this world are often offended by the contemptible meannesses which they discover among the professed friends of the Saviour. It is impossible even to allude, in one sermon, to all the petty contrivances which disgrace the mercantile world. A few will suffice to show what I mean. Christianity demands of us that we do to others not what others do, but what they ought to do to us, in similar circumstances. Of course any concealment of a defect in an article we would dispose of, is a fraud, which God hates and will punish. Now when a professor uses such an adage as this—all is fair in trade—or let every man take care of himself—and sells an article at a fair price, when if he had honestly avowed the truth, the buyer would not have purchased it, or would not have paid the price, it is such an iniquity as in the sight of God amounts to theft—and when discovered by man, disgraces and dishonors the Lord Jesus Christ. Christianity demands the same frankness and honesty which the day of judgment will demand. No professor can either conceal defects, or give an unfair estimate of the excellence of his merchandize, without wounding his Saviour.

The same meanness is often as discoverable in buying as in selling. It is naught, it is naught, says the buyer, but when he is gone away, then he boasteth. The business of beating down, as it is called, when carried beyond a good conscience, is equally mean and knavish. And there is nothing more degrading to a Christian profession, than that contemptible skin-flint spirit, which condescends almost to a falsehood for a farthing. Common honesty is outraged by it, and the feelings of all mankind revolt from it. Let me therefore urge upon you the duty of being high-minded and above meanness, or even the suspicion of meanness, in all your commercial transactions.

III. A third thing which is true and honest, just, pure, lovely, and of good report, is uprightness in contract-making. In every contract the utmost care should be taken that it be performed with punctuality as to time and fidelity as to manner. For want of this uprightness, some trades have acquired a peculiar odium. Permit me therefore to say the following things:—
1. Never contract to do a thing, to the performance of which you do not feel yourself fully adequate. 2. Never contract to do a thing in a given time, merely for the sake of securing business, when you have not good reason to believe, that unless some unexpected providence prevent, it will be done. The man who does this, will lose his character and dishonor Christ. 3. Let your

work fully satisfy the terms of the contract, and do not by concealing defects, or coming short of your engagements, in any way wrong your employer, and wound your own soul. Vast injury has been done in this very way to the cause of the Redeemer. Rather lose than do this.

IV. Another thing which often wounds the cause of Christ, because it is not true, honest, just, pure, lovely, and of good report, is the incurring of debts, without the fair prospect of paying them, either at all, or not at the time appointed. There is a recklessness upon this subject, even among good people, that is amazing. That a man may incur a debt honestly, and be honest, although not able to discharge it at the time appointed, is doubtless true. There may be such unforeseen circumstances occurring intermediately, as shall render it impossible. But these cases no one condemns. I refer therefore only to such cases as where the person contracting a debt, has every reason to believe that unless some unexpected providence occur, he will certainly be unable to pay it.

Hence to launch out into debt, if not absolutely wicked, on the part of the Christian, is a rashness which jeopardises his reputation, and consequently the interests of the Redeemer. I do not say that it is in every case designed knavery—but I do say that it is inexcusable imprudence. Consider the following things:—

1. By incurring debt beyond your power to pay, you hazard your reputation.

2. You hazard all you have made by your industry, for you expose yourself to lawsuits, and nothing, I can tell you by observation, eats up a man like the law.

3. You hazard all your peace of mind—for nothing corrodes the soul like the thought of being in debt, and unable to pay it.

4. You hazard the happiness of many others. The man you owe, is himself a debtor, and his creditor owes others too;—and so you touch a chain with an hundred links, and shake the whole at once. Thus the inability of one man to pay his debts here, may stop the machinery which sustains an hundred families, and fill a whole community with distress. There is a good reason therefore for the command: *Owe no man any thing but to love one another.*

And take kindly this advice: 1. Always live within your income. 2. Moderate your wants, and make not haste to be rich. It dishonors God very much when his professing people can live in something like style, when they cannot pay their creditors. He that hasteth to be rich hath an evil eye, and considereth not that poverty shall come upon him—says the wise man. Prov. 28. 22.

The man who always lives within his income, will always be as independent as the wealthiest, and be an ornament to religion. But it is true as the wise man says, the borrower is servant to the lender.

V. Another thing which is true, &c., is a becoming liberality in every benevolent work. It is lovely and of good report, and honors religion greatly when its professors, are not only honest in the payment of their debts, and their fulfilment of all their contracts, but cheerful & liberal in doing acts of Christian charity. It is the tendency of Christianity to unlock the selfish heart, & draw out the soul in deeds of mercy. Accordingly a Christian

ought to be foremost in all the benevolent enterprises of the day. He should be a public-spirited man, showing that the gospel has enlarged his soul, and filled it with a disinterested regard to the well being of the community; & nothing makes the Christian character appear more unlovely in the estimation of the world around, than an unwillingness to make sacrifices for the public good—than a disposition to make every thing bend to its own narrow interests.

It is true that in a certain sense the Christian is not of the world, but he is in the world, and bound to make it as happy a place as he can. He ought to root out as many of the thorns and briers of the curse as he can, and thus try to restore it to its primitive beauty, as when first it rolled from the hand of God. And earth cannot be made an Eden, unless there is much public spirit. Now for a Christian to withhold his influence or his money, when the claims of God and of humanity are urged, is not lovely or of good report, and always brings a reproach upon the cause of the Redeemer. Those who are not professors cannot but think meanly of the man who professes to be one of those whom the gospel has filled with its benevolence, and yet always hangs back like a dead weight upon the efforts which are made to benefit society. The Christian should be foremost.

VI. Another thing at least lovely & of good report, is *Politeness*. I do not mean by this mere dancing-school graces. I mean the politeness which a benevolent heart always dictates, which leads us by a kind and gentle and obliging demeanor to secure the happiness of those with whom we have intercourse. It is opposed to a surly, uncourteous, repulsive manner, which is not only contrary to that gospel which commands us to be courteous but exceedingly offensive and painful, to all who come in contact with it. There is nothing more at war with that gospel which tells us to be pitiful, and courteous, than a rude, boorish spirit. It were well for every Christian to remember that true religion makes a man a gentleman, in the best sense of that word. The wisdom which is from above says James, is first pure, then peaceable, gentle, &c. Surely he who possesses it must then be a gentleman. The late Dr. A. Clark has denominated the piety of such an uncourteous professor—*sour godliness*, and very properly. By this I do not mean an abandonment of stern integrity, for the sake of pleasing man, and gaining admirers at the expense of principle. But I do mean sound principle united with suavity of manners.

We ought not to think that in coming out from the world, we must of course abandon the proprieties and decencies of life. Our text condemns it and takes it for granted, that there are many things correct, and as far as the mere form is concerned, very proper in the arrangements of society, which we should cherish. There are many things which are, in the sight of the world as well as the Church pure and lovely and honest, and of good report; and these cannot be omitted without reproach to Christ.

VII. Not being liberal at the expense of Justice. This has often brought great reproach upon religion. When a man can have his name conspicuous on the roll of benevolent donations, while he cannot meet the payment of his debts—or refuses it—it savors too much of dishonesty

to attract admiration. Or indeed when he can live in style. &c.

I do not say a man must wait till all his debts are paid before he is benevolent, or lives more comfortably. By no means. I know of no apology for refusing pecuniary assistance more mean and abominable, than I must wait till I have paid my debts before I give—when the man's property far exceeds his debts, and his debts are contracted for the very purpose of increasing its value.

STAR OF HOPE.

The great experiment is now making, whether the perpetuity of our republican institutions can be reconciled with universal suffrage. Without the education of the head and heart of the nation, they cannot be; and the question to be decided is, can the nation, or the vast balance power of it, be so imbued with intelligence and virtue, as to bring out, in laws and their administration, a perpetual self-preserving energy? We know that the work is a vast one, and of great difficulty; and yet we believe it can be done.

We know that we have reached an appalling crisis; that the work is vast and difficult, and is accumulating upon us beyond our sense of danger and deliberate efforts to meet it. It is a work that no legislation alone can reach, and nothing but an undivided, earnest, decided public sentiment can achieve; and that, too, not by anniversary resolutions and fourth-of-July orations, but by well systematized voluntary associations; codifying the worth of our institutions, the perils that surround them, and the means and the cost of their preservation; and making up our minds to meet the exigency of detail.

I am aware that our ablest patriots are looking on from the deep, vexed with storms, with great forebodings and failings of heart for fear of the things that are coming upon us; and I perceive a spirit of impatient haste, and distrust in respect to the perpetuity of our republic; and I am sure that these fears are well founded, and are glad that they exist. It is the star of hope in our dark horizon. Fear is what we need, as the ship needs wind on a rocking sea, after a storm; it prevents fouling. But when our fear and our efforts shall correspond with our danger, the danger is past.

It is by the constant energy and strong attention of powerful institutions, only that the decided intellectual and moral power can be applied, and the present is the age of founding them. If this work be done, and well done, our country is safe, and the world's hope is secure. The government of force will cease, and that of intelligence and virtue will take its place; and nation after nation cheered by our example, will follow in our footsteps, till the whole earth is free. There is no danger that our agriculture and arts will not prosper; the danger is, that our intelligence and virtue will falter and fall back into a dark-minded, vicious populace—a poor, uneducated, reckless mass of infuriated animalism, to rush on resistless as the tornado.

MAXIMS IN EDUCATION.

1. The idea should go before the word which expresses it—or, in other words, a clear and distinct conception of an object should be impressed upon the mind, before the name or terms which express it be committed to memory.
2. In the process of instruction, nothing (if possible) should be assigned to the young merely as tasks.
3. Every thing that is cheerful and exhilarating in the young, should be associated with the business of education.
4. In the practice of teaching, the principle of emulation should be discarded.
5. Corporal punishments should be seldom or never

inflicted—and, when they are determined upon as the last resort, they should be inflicted with calmness and affection.

6. Children should not be long confined in school—and never longer than they are actively employed in it. A school ought never to serve the purpose of a prison. If the junior classes are incapable of preparing their lessons by themselves, they should either be provided with some amusing toys or picture books, or be turned out to romp about in the open air, or under a covered shed in rainy weather, and called in when their lessons are to be explained.

7. Young people should always be treated as rational creatures, and their opinions occasionally solicited as to certain points and scholastic arrangements. The reasons of the treatment they receive, and of the exercises prescribed, in so far as they are able to appreciate them, should occasionally be stated, and explained, and illustrated.

8. Reproofs should always be tendered with the utmost calmness and mildness.—When they are uttered in passion, and with looks of fury, they seldom produce any good effect, and not unfrequently excite a spirit of revenge against the reprover.

9. One great object of education should be to fix the attention on the subjects we wish to explain and elucidate. On the proper exercise of the faculty of attention depends almost all our improvement in knowledge and virtue.—*Dick's Moral Improvement of Mankind.*

EXAMPLE.

"I saw a number of professors of religion there."

Mr. Editor,—I presume the expression which I use to head this article, is very familiar to you, and most of your readers. You know too, for what purpose it is used, not simply for the purpose of announcing the fact, but to silence a conscience half aroused to reprove the transgressor of his evil ways. How many persons, while pursuing a course which they know is wrong, shield themselves under the example of professors of religion. The man who is in the way of intemperance, will palliate his conduct by the example of some rum-drinking professor. "I have two deacons on my side," said the inebriate as he poured down the drink of death, after failing to get his neighbor to join him. "There was a number of professors present," says the young man as he returns from the theatre, and is admonished by a Christian friend. "I suppose it is not wrong to go where Christians are. I do no more than they do." "I saw a number of the members of the church there," says the unconverted part of the congregation, who had strolled away of a Sabbath day to hear some strange thing, in preference to listening to sound and wholesome instruction in their accustomed place of worship.—"There were a great many professors of religion present," says that young person, as he is admonished for spending his time in parties of pleasure. "And is it wrong to go where Christians go and mingle in conversation as they do, and stay no longer than they do?"

FACTS FOR CHILDREN TO THINK UPON.

My little friends I am going to tell you some stories with regard to the Sabbath. And I will tell you nothing but what is true. God says, "Remember the Sabbath day to keep it holy." It is said also of Eli's children, that they made themselves vile, and their father restrained them not; therefore God determined to slay them. Now keep these two things in view, as I proceed, and inquire whether it is not probable that God punishes those of whom I am about to tell you for their disregard of his command, and because they made themselves vile by breaking the Sabbath.

I once knew a boy who lived near me, and with

whom I was well acquainted; we went to school together, and played together, and he appeared to be very kind and obliging to all his mates; but he did not keep the Sabbath, and played about with other wicked boys. One Sabbath, late in the autumn, he went out on the ice, and played and skated all day. Just at night he came in and ate his supper in great hurry, and went out again immediately. In a short time the alarm was given that poor George — was in the pond. All endeavors to save him were fruitless, he was taken out a corpse.

Another boy with some other companions, went out upon the Sabbath to shoot birds. After spending the greater part of the day in this way, they stopped to rest. While standing carelessly with the muzzle of the gun against his side and leaning upon it, it went off, and lodged the whole charge in his body. It passed partly through his lungs, and a few shot passed quite through his body, and both of the wads were likewise lodged in his body. Badly as he was wounded, God gave him space for repentance; for he lived, although in great distress, for nearly a week. He underwent several painful operations, and the doctor did all in his power to save him, but in vain. His parents refused to let serious people converse with him. And some who came with their hearts full of pity for him, were forced to go away without being allowed to say scarcely a word to him. The night before he died, he was heard to say several times: "O mother, it is hard to die!" But he died, and where is his soul? Now had he spent the Sabbath in serving God, and seeking salvation, it would not have been so hard to die. But he made himself vile, and was not restrained, and the Lord slew him.

A Sabbath School Teacher.

THE ELEVENTH HOUR.

I have seen, in the print-shops, a beautiful engraving with this title. It represents an old man near the close of his life. He is in bed, and is kept in a sitting position by the support of his daughter. His head, the few hairs on which are white as wool, is bowed on his breast; his cheeks are hollow; his eyes fixed; his hands are clasped together as if he were trying to pray. A minister is by his side, exhorting him to look to God in that trying hour. But the old man seems insensible to every thing around him, and yet trying to do something that he feels ought to be done. The doctor stands at the foot of the bed, and appears to be telling the old man's son that his end is very near. A nurse is bringing a bottle of medicine, as if she wished the doctor to allow her to administer some to the dying man; but it is too late, and he pays no attention to her. It is as the eleventh hour of the day of life. Thus far, all would seem to be well. We might suppose it was the death-bed of an aged Christian, attended in his last moments by his pastor, and committing his departing soul with joy into the hands of his faithful Redeemer. The eleventh hour of the Christian's life is to him an hour of happiness, for it brings him near the gates of heaven.

But there are some other parts of the picture which tell a different story. On the dying man's bed are deeds of property; a map of his estate hangs on the wall, showing that he is the owner of much land; a scrivener is at the window, mending his pen, to write the old man's will. It is the eleventh hour of his day of riches, for soon he will go away and will leave them forever.

He seems to have been a man whose life has been spent in heaping up wealth, and death has called before he was prepared to meet him. Ah! the good Bible would not be lying on that table out of reach, if it were the death-bed of an aged Christian. It would be nearer to him than the deeds and bonds which have engaged his attention to the last. He would be so filled with the joyful prospect of meeting his God, that he would forget his gold, and silver, and lands; and instead of spending

his last hour on earth in mixing the concerns of his soul with the settlement of his estate, he would be employed in hymns of praise, and in humble prayer to the Shepherd of his soul. It is the eleventh hour of the man to whom God has given riches and long life, but who has set his heart upon that which is perishing, and has laid up no treasures in heaven. What little hope the minister can have that, after a long life devoted to becoming rich, the last few minutes will be of any avail in seeking that which has so long been neglected!

But is it only to the old that the eleventh hour comes? A little change would make the picture applicable to any age. Instead of the old man, let the dying person be a child of six, or ten, or fifteen—your age, my young reader, whatever it may be—it is still the eleventh hour of life; one hour more remains. Have you neglected the Bible? Has your time, no matter how few the years, been given up to pleasure and amusement? Have you been thinking only how happy you expect to be in this world? Have you not yet become truly the child of God? Then the minister would be discouraged in your case, too, if, just as you were about to leave the world, you would, for the first time, begin to wish you had not so wickedly neglected the love of the Saviour. You might then wish to be prayed for; but if it should only be the fear of death that made you wish it, what good hope would that give? If you have refused to come, when the Lord called you, at the third, the fourth, the fifth, and every other hour—yes, and every minute of those hours—would it be wrong in him to say to you, at the eleventh hour, "I have called you in the time of health; in the morning of life; I have asked for your earliest hours, that you might be mine all your life, and forever. But you would not listen. And shall I now listen to you, when you are only afraid to die; when you pray, not because you love me, but because you want to escape the punishment which you know you deserve? Shall I take the few minutes of your last hour, when you would not give me one moment of your time, and one feeling of affection, when you were in health, and thought you could do without me. I have called, and you refused; I have stretched out my hand, and you did not regard, but have set at nought all my counsel, and would none of my reproof; therefore, remember what you have often heard from the Bible, that now, when distress and anguish come upon you, you call upon me, but I will not answer; you seek me early, but shall not find me, for you have hated knowledge, and did not choose the fear of the Lord."

Who could bear such a message from the Lord at the eleventh hour of life, and the eleventh hour of hope? O, who will risk it? Will you, my young friend, turn away from this page, and say to the Spirit of love and mercy, I will not come? Beware, lest the Lord should say of you as he did of some sinners long since.—"Therefore it is come to pass that as he cried, and they would not hear; so they cried, and I would not hear, saith the Lord of hosts."

From the N. E. Spectator.

THE LORD'S PRAYER,

Paraphrased in an acrostic, by Thomas Sturtevant, Jr. A Soldier in the 25th Regiment of United States' Infantry and Prisoner of War in the Province of Upper Canada.

Our Lord and King, who reign'st enthroned on high
Father of light, mysterious Deity?
Who art the great I AM, the last, the first,
Art righteous, holy, merciful and just:
In realms of glory, scenes where angels sing,
Heaven is the dwelling place of God our King.
Hallowed thy name, which doth all names transcend;
Be thou adored, our Almighty Friend.

Thy glory shines beyond creation's space,
 Named in the book of justice and of grace:
 Thy kingdom towers beyond the starry skies;
 Kingdom Satanic falls, but thine shall rise.
 Come let thine empire, O, thou Holy One,
 Thy great and everlasting will be done!
 Will God make known his will, his power display?
 Be it the work of mortals to obey.
 Done is the great, the wondrous work of love.
 On Calvary's cross he died, but reigns above:
 Earth bears the record in thy holy word.
 As heaven adores thy love, let earth, O Lord:
 It shines transcendent in th' eternal skies,
 Is praised in heaven,—for man, the Saviour dies.
 In songs immortal angels laud his name,
 Heaven shouts with joy, and saints his love proclaim.
 Give us, O Lord, our food, nor cease to give
 Us of that food on which our souls may live!
 This be our boon to day, and days to come,
 Day without end in our eternal home:
 Our needy souls supply from day to day,
 Daily assist and aid us when we pray.
 Bread though we ask, yet Lord, thy blessing lend,
 And make us grateful when thy gifts descend.
 Forgive our sins which in destruction place
 Us the vile rebels of a rebel race;—
 Our follies, faults, and trespasses forgive,
 Debts which we ne'er can pay, or thou receive,
 As we, O Lord, our neighbor's faults o'erlook,
 We beg thou'dst blot ours from thy memory's book.
 Forgive our enemies, extend thy grace
 Our souls to save, e'en Adam's guilty race.
 Debtors to thee in gratitude and love,
 And in that duty paid by saints above,
 Lead us from sin, and in thy mercy raise
 Us from the tempter and his hellish ways.
 Not in our own, but in his name who bled,
 Into thine ear we pour our every need.
 Temptation's fatal charms help us to shun,
 But may we conquer through thy conquering Son!
 Deliver us from all which can annoy
 Us in this world, and may our souls destroy.
 From all calamities which men betide,
 Evil and death, O turn our feet aside.
 For we are mortal worms, and cleave to clay;
 Thine 'tis to rule, and mortals to obey.
 Is not thy mercy, Lord, for ever free!—
 The whole creation knows no God but thee.
 Kingdom and empire in thy presence fall,
 The King eternal reigns the King of all.
 Power is with thee;—to thee be glory given,
 And be thy name adored by earth and heaven;
 The praise of saints and angels is thy own;
 Glory to thee, the everlasting one.
 For ever be thy triune name adored;—
 Amen! Hosanna, blessed be the Lord!

Prison at Little York, June 26, 1837.

Parties.—Why are parties given; that pride and vanity may be gratified. Why do persons attend parties? that they may enjoy pleasure. That pleasure which flows from communion with God, or doing good to the poor and needy, or assuaging the grief of the mourner, or winning the lost soul to Christ? No. The gratification of those sensual passions which owe their existence, or at least their strength, to our fallen natures, afford the pleasure of the party. The mental excitement, the scintillation of wit unchastened by piety, the rich confections too often the exhilarating cup, the light and vain conversation, beauty, dress,—these are the attractions which seduce to the party the professed child of God,—him who before Jehovah, angels, and men, has solemnly professed to give up the vain and sinful pleasures of this world, and to cleave to Christ as his chief good, and who has,

again and again, sealed his vows by partaking of the body and blood of his Saviour.

Every body knows that slavery is unjust; but many think it a very profitable vice. If so, as the slaveholders have had the profit, let them pay the loss; but if it be true, as some think, that it is not profitable, then emancipation is no loss, and there is nothing to pay.

Preachers are to feed the people, not with gay tulips and useless daffodils, but with the bread of life and medicinal plants, springing from the margin of the fountain of salvation.

Which is the most perfect popular Government?—“That,” said Blass, “where the laws have no superior.” “That,” said Thales, “where the inhabitants are neither too rich nor too poor.” “That,” said Anacharis, the Scythian, “where virtue is honored and vice detested.”—“That,” said Pittacus, “whose dignities are always conferred upon the virtuous, and never upon the base.” “That,” said Cleobolus, “where the citizens fear blame more than punishment.” “That,” said Chilo, “where the laws are more regarded than the orators.” “But that,” said Solon, where an injury done to the meanest subject is an insult upon the whole constitution.

An Orthodox clergyman of New Hampshire, who is a great friend to foreign missions, said, where the subject of slavery was introduced—“Slavery, what have we to do with slavery?—they have slaves at the South, let the South take care of their own slaves:” on which one remarked—“Heathenism, what have we to do with heathenism?—they have heathen in Asia, let Asia take care of its own heathen.” Had the christians of America made this gentleman's regard for foreign heathen, consistent with his regard for the poor heathen slaves in our own country, how long would the work of evangelizing the heathen of foreign lands have been deferred?

The American congress, soon after the declaration of independence, passed the following resolution:—

“Whereas, true religion and good morals are the only solid foundation of public liberty and happiness:—

“Resolved, That it be, and hereby is, earnestly recommended to the several states, to take the most effectual measures for the encouragement thereof, and for the suppression of theatrical entertainments, horse-racing, gaming, and such other diversions as are productive of idleness, dissipation, and a general depravity of principles and manners.”

Xerxes, a Persian king, led an army of more than five millions of souls into Greece, but few of them ever returned to tell the tale of their defeat. Bonaparte, not many years since, attempted to subjugate the Emperor of Russia. In one campaign, more than 500 thousand men were killed; some by the sword, some by disease, and some by famine. Many of the French were compelled to eat the flesh of horses, and even the bodies of their fellow soldiers. It is computed that since the world was created, more than fourteen thousand millions of human beings have perished by this dire scourge of mankind, WAR.

The Blinding Influence of Slavery.—The Rev. Samuel Dunwoody, a Methodist Minister of South Carolina, has preached a sermon on the subject of slavery, in which he says—“Suppose, for argument's sake, we admit that slavery was a moral evil in any of these United States of America, still, as ministers of Christ, we have no right to pronounce it to be so.”

Apotheosis of Napoleon.—Rev. Mr. Gutzlaff saw in a Chinese temple a marble bust of the French conqueror, before which incense was burning, and priests were worshipping. The Emperor probably never expected an honor of this kind. It was however a pious mistake—as the priests had never heard anything about the foreign barbarian to whom they were thus doing worship.

In this respect they were less infatuated than those civilized people, who, knowing all the faults of the man, still worship him.

How to treat Slander.—The only proper and effectual mode of dealing with malice is invariably to despise it; for it has been justly remarked by an old writer, "the malice scorned, puts itself out; but argued gives a kind of credit to a false accusation."

Gratitude for Pardon.—Having obtained the King's pardon for a poor man, cast for transportation, I carried it to the jail to him. Seeing the poor fettered creature fall down upon his knees to return me thanks, caused me to burst into tears of heartfelt joy. I thought, this is just what thou, oh my precious Saviour! hast done for me; thou hast obtained a free, and full pardon of all my sins; set my soul at liberty, and filled it with peace and joy, by the atonement of thy precious blood! The poor convict had not read his pardon, he had not seen the king's name to it. I only made the report to him, that I had got it. He believed me; hence, he was happy, joyful, and thankful that he had received his pardon.—*Mason.*

Tenderness of Conscience.—A conscience is like the apple of a man's eye—the least dust that gathers into it affects it. There is no surer and better way to know whether our consciences are dead and stupid, than to observe what impression small sins (as they are improperly named) make upon them: if we are not very careful to avoid all appearance of evil, and to shun whatever looks like sin—if we are not so much troubled at the vanity of our thoughts and words—at the rising up of sinful emotions and desires in us as we have been formerly, we may then conclude that our hearts are hardened, and our consciences are stupified; for a tender conscience will no more allow of what are called small sins, than of great sins.

He that will give to his son apples, sugar plums, or what else of this kind he is most delighted with to make him learn his book, does but authorize his love of pleasure, and cocker up that dangerous propensity, which he ought by all means to subdue and stifle in him. You can never hope to teach him to master it, whilst you compound for the check you give his inclination in one place, by the satisfaction you propose to it in another. To make a good, a wise, and virtuous man, it is fit he should learn to cross his appetite, and deny his inclination to riches, finery, or pleasing his palate, &c. whenever his reason advises the contrary, and his duty requires it.—*Locke on Education.*

The Cleaveland Journal of Aug. 17th says:—Dr. Beecher passed through this city recently, on his way to Auburn. He spent the last Sabbath with us, and his sermons, of which he gave us three, were listened to with great interest. Although the Doctor has been a long time on the stage, we could not discover that his "eye was dim, or his natural force abated." To all present appearance, he may live to be a mark for heresy-hunters, as long as they will find it profitable to pursue the game.

Some years ago, a very aged African woman who had for a long time been praying for the advancement of Christ's kingdom in the world, and who, on account of her age and infirmity could do little else, came to me one morning, hobbling upon her staff with two chickens in her hand, and as she approached she said, "Massa, I's been prayin' des many a day for de missionary. But it seems as if de Lord would not hear my prayer till I do some ting for dem myself. While I was dis mornin tink and contrivin what I could do for dem, I say to myself, have four chicken, I will give two of dem. Here dey are, Massa; will you take dem and sell dem, and give de money to de missionary?" "Oh yes," said I, "Betty, with all my heart. Although they won't sell for

much, I have no doubt but the offering will be as acceptable to the Lord as if you were able to give \$1000. You have done what you could." As I took the chickens from her hand, she lifted up her dim eyes to heaven, and with a countenance expressive of unearthly satisfaction, while the tears trickled down her sable cheeks, she exclaimed, "Bless de Lord, I can now pray, 'dy kingdom come.'"

The rumor of the death of Rev. H. G. O. Dwight, missionary of the A. B. C. F. M. at Constantinople, is contradicted by letter from the Missionary Rooms at Boston; but the same letter announces the death of his wife and one child, by the plague in the early part of July.

The office of the Alton Obs. has been broken open and the press destroyed by a mob. Would the advocates of slavery resort to such measures to put down opposition to it, if they could devise any better?

The New Testament, as translated by Tyndal, has just been republished at Boston, by Gould & Newman. It is an exact reprint as publish in 1526. The fac simile of the title page contains portraits of the four Evangelists, also of Paul, Peter, James, Judas, and the Saviour as surrounded with the twelve apostles. The text has been carefully compared with the translations of Coverdale, Mathews, Cranmer, the Genevan, and the Bishop's Bible, and the various readings are given in Notes at the bottom of the page. This volume contains a likeness, with an interesting memoir or biographical sketch of Tyndall. Much valuable information concerning that period of time is here incorporated. The place and manner of his execution, on the charge of HERESY, are exhibited in an engraving.

New York has no less than eight Theatres; sinks of iniquity sufficient to ruin from eight to ten thousand young men, annually, besides the disgrace which it casts upon some families, the degradation that it brings upon others, and their generally deteriorating character upon all.

Two volumes of the correspondence of Henry Martyn, not before published, are in the press in England.

A Fact for Contractors.—The Maumee Express states, under the above head, that the laborers employed upon a portion of the canal in that neighborhood have been allowed eight drinks of liquor a day, and the consequence is, a great number of them are sick of fever and ague, while those upon another job, in one of the most unhealthy districts, who have been allowed no liquor at all, are, to a man, in good health.

TEMPERANCE NOTICE.

A monthly Meeting of the New Haven County Temperance Society, will be held at Fair Haven, on Tuesday, 19th Sept. inst. at 10 o'clock, A. M. It is particularly desirable that Delegates should come from all the Societies in the County.

WM. K. TOWNSEND, Sec.

NOTICE.

The Colored People's State Temperance Society will hold a meeting in the City of Norwich, on the 26th day of September, 1837. Those who are willing to act upon the principle that total and entire abstinence, from all intoxicating liquors as a common beverage is the only safe ground to stand upon, in carrying forward the temperance reformation are respectfully invited to attend.

Editors friendly to the moral improvement of the colored population are requested to copy the above.

JEHIEL C. BEMAN, President.

ISAAC CROSS, Secretary.

Middletown, August 22d, 1837.